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THE QUAKERS Laſt Shift found Out:

Or, an ANSWER to

WILL. PENN's

Complaint againſt the

Meeting at Barbican,

Upon the 28th. of *Auguſt*, 1674.

AND

His New Way of Stating an Old Challenge.

LONDON,
Printed by *T. M.* and are to be Sold by *D. Newman* in the *Poultry*, 1674.

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The Quakers laſt ſhift found out, &c.

MEeting with a Paper given about the Streets, and at Coffee-Houſes, it lookt at firſt ſomewhat like a Doctors Bill; but taking it into my hands to read, I quickly perceived from whence it came, and what the Author (*William Pen*) would be at, *viz.* to caſt ſome ſmall rubs in the way of thoſe whom he had juſt cauſe to fear would be awakened and made to ſee how miſerably they have been deluded and abuſed by one, and other heads of the Quakers, if they were either preſent at, or have heard of the horrible Doctrines and practices of ſeveral of them (and they, none of the inconſiderableſt of their Tribe) laid open and manifeſted in the ſight and hearing of many hundreds, at a publick Meeting of Chriſtians aſſembled at *Barbican* the 28th. of *Auguſt*, 1674.

The occaſion of which ſolemn Meeting was this: It having pleaſed God to make *Thomas Hicks* very inſtrumental (by his Book intituled, *A Dialogue between a Chriſtian, and a Quaker*) to bring to light ſeveral of the Quakers opinions and practices, and thereby undeceive the minds of ſeveral honeſt and well-meaning perſons whom they had brought over to their *Perſwaſion*; this turned the canting ſpirit, into a raging Devil, againſt the ſaid *T. H.* inſomuch, that *W. P.* could not forbear boldly to tell him, that *his head ſhould not go down to the Grave in peace.*

But perceiving thoſe menacing expreſſions to have no deſirable effect for ſtopping his mouth, or hindring his Pen; but on the contrary, he grew more bold for God, his Truth, and the intereſt of Holineſs, and put out his third part of Dialogues; deſiring all perſons, into whoſe hands that Book ſhould come, that if at any time they hear he was aſſaſſinated, they would remember thoſe words of *W. Pen* to him.

The Quakers think of another expedient, and that is, by courting the Baptiſts in and about *London*, to ſpeak to *T. H.* as they tender the glory of God, and the honour of Religion, that he write no more ſuch Dialogues: take it in their own words. "Now, if you the Teachers and Elders, *&c.* "among the *Baptized People*, do not publickly clear your ſelves of *Thomas* "*Hicks*, and theſe his unjuſt Proceedings againſt us; and hereafter he further "perſiſts therein, We may take it for granted, that you own his Work; "and may juſtly deal with him, and purſue him, not only as *Tho. Hicks*, but "as the *Baptiſts* great Champion, peculiar Agent, or Repreſentative. But "if you ingenuouſly clear your ſelves of him & his Corrupt, Perverſe Work; "then his future Miſcarriages will be chargeable only upon *T. Hicks* himſelf, "and you will appear to the World ſo far clear thereof, and approve your "ſelves the more honeſt and ſincere towards God, Truth, and Religion. Upon this appeal, the Teachers and Elders amongſt that People deſired that *T. H.* would in a publick Meeting, bring forth his evidence, and produce his Witneſſes, as to what errors and vices he had charged on the Quakers in his three Dialogues, and which they had with ſo much confidence denyed: And becauſe the Quakers ſhould have timely notice of it, Mr. *Kiffin*, Mr. *Knowls*, and four others, wrote Letters the 15th. of *Auguſt* to *W. P.* and *G. Whitehead*, informing them of the place and time that they had appointed (in perſuance of their own appeal to them) *T. H.* in publick, to

make good his Charge on the 28th. day of that moneth, at *Barbican*, ſtating not only the day, but place and hour. *W. P.* his Letter was ſealed and delivered to *Philip Ford* (who is *W. P.* his Agent in *London*) who returned anſwer, That *W. P.* was out of Town; yet the ſaid *Philip Ford* had an opportunity thereby given him, to acquaint the reſt of the Quakers of the ſaid Meeting, appointed at their own inſtance and requeſt, and it is Reported, that *W. P.* himſelf was at home the very Night before the Meeting was, and ſo needed neither Letter nor Meſſenger to inform him.

And whereas *W. P.* ſaith, he is alſo aſſured by a Letter of *G. Whitehead* from *Briſtol*, that he received no account of the Meeting until the 29th. of the laſt month, being the day after its appointment; by a good providence, the contrary of that is cleared, for *T. Hicks* having occaſion to write the *Tueſday* before to a Friend at the *Vizes*, accidentally it happened that *G. Whitehead* was then in the ſame Town, and ſaw the Letter; this is ready to be atteſted and proved, when occaſion ſhall ſerve. Yea, ſo careful was *T. H.* and his Friends to prevent the leaſt colour for the Quakers pretending Ignorance in this Meeting, that they did not fail to inform all they met with; and as for *J. Oſgood*, he had a Letter alſo delivered into his own hands upon the *Exchange*, in the ſight of the ſaid *T. H.* wherein himſelf and Friends were invited to hear the ſame, which trouble and care was more than the Baptiſts were obliged to be at, they having no tye upon themſelves to have the Quakers there, yet were heartily glad to ſee ſo many of them come; and it is credibly reported, that even thoſe, came contrary to the order of their Leaders. For the Baptiſts were the people appealed to, and theſe are *William Pens* own words, *viz.*

That to which an Appeal is made, muſt be capable of giving an Infallible Judgment, and ſo a true Judge, or elſe the Appeal is Fooliſh. *Spirit of truth Vindicated*, Pag. 78.

And therefore *W. P.* prevaricates, when he ſaith, that the Baptiſt concerned them in a meeting; for it was they that concerned the Baptiſt in that Meeting; and it was purely upon the account of their own Appeal, for they were men of buſineſs and occaſions, as well as the Quakers, and their time as precious to them.

As for *W. P.* telling the world, that he offered *J. Gladman* to meet the ſaid *T. Hicks* with the Bible in one hand, & his Dialogues in the other; the ſaid *J. Gladman* doth remember that *W. P.* and he, had ſome words about *T. H.* and his Book; but that there was any formal challenge urged by *W. P.* or rejected by him, he wholly denys: But on the contrary, he ſaith, that if any ſuch formal challenge had been, he would have acquainted *T. H.* with it, who hath offered it long agoe with theſe Conditions. (1) That he might have liberty to produce their own Books, and to have them read openly (as they were at the Publick meeting). (2) That a rule might be agreed on, to determine their Diſcourſe by. (3) That but one at a time might ſpeak. (4) That *W. P.* would promiſe to ſpeak directly and plainly to each Queſtion. (Laſtly), That any man that would, might write after them. *Dialogue* 3. Page 87. However, *W. P.* is to be commended for his prudence to offer another meeting, but the time and place, that is reſerved in his own breſt: But however, he would do well, to tell the World what he would have for more ſatisfaction then hath been done; and that in the very way and manner that he hath himſelf propounded to be concluded by: For *T. H.* had but two ſorts of Accuſations to make good againſt the Quakers; the firſt was as to their Doctrine, for which he produced their own Books, the Authors being of the Eminen'ſt, and ſuch as had moſt eſteem by their own party to prove every title: the other was matter of fact, which was ſo groſs and palpable, that he brought witneſſes *Viva Voce*, to the Satisfaction of all to whom they had appealed: And if they will but have a little Patience, they ſhall have it yet more Publick, and as loud as the preſs can ſpeak, that the World may ſee their Errors condemned out of their own Mouths; and their practices Spoken againſt by all that call themſelves Chriſtians. *London, September* 8. 1674.

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THE SPEECH

Of the RECORDER of Oxford, to His Majesties at his Entrance into that City.

Most Gracious Sovereign;

I *Have Read in the* Roman *History that* Marius *was wont to say, That he that durst speak to* Cæsar, *was ignorant of his* Greatness: *And he that durst not speak to him, was Ignorant of his* Goodness: *Of the latter whereof we and all your People have had so large Experience, that I am emboldened to beg the stay of the* Wheels of your Chariot *for some few minutes, and that I may find so much favour in the sight of my Lord the King, as to speak a few Words in the Name of the Loyal Citizens of this place, which is but to let Your Majesty understand the infinite Joy and Gladness, wherewith their Hearts are filled, in beholding the Royal Presence of Your Self, and our most gracious Queen in this place; I say, to behold You after so many* Wicked Designs of Bloody and Unreasonable men *against Your Royal Person; and the many and singular Deliverances of You from them, (for which the Name of God be praised) here at this time in the heart of Your Dominions Reigning in Glory and Safty is a Joy so unspeakable to all* true English Hearts, *That if I had an hundred Tongues I could not be able to express it. And that you should at this time make this City the* Royal Chamber *and place of the Reception*